DOCTRINAL AND CONTROVERSIAL.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

The Editors reserve the right to erase all improper personalities and objectionable expressions found in any article accepted for this department; and they alone shall be the judges.

Immortality.

BY J. K. TEETER.

Those who by patient continuance in welldoing seek for glory, and honor, and immortality, eternal life. Rom 2, 7.

Take the the context of the above passage of scripture, and we think we have in plain and simple language, that those who seek for glory, honor, and immortality, shall have eternal or endless life. The great Teacher taught his disciples to seek, with a promise that they should find; and Paul teaches us that if we seek not for glory and honor only, but also for immortality, we shall be rewarded with eternal life.

"The King of kings and Lord of lords, only, hath immortality dwelling in light." And Jesus Christ our Lord is the true light, the Light of the world. And therefore, we conclude that immortality can only be obtained by those who are in Christ. Only the "pure in heart shall see God." Immortality is a word that is always unlimited as to duration, and implies an endless state of happiness. And thanks be to God that the disciples of Jesus our Lord have the promise that this our mortal shall put on immortality.

But says one how about the wicked and ungodly, have they not an immortal soul? In answer to the above question I will say that the phrase, immortal soul, is not in my Bible, but I find it in human creeds, and man's theology, and therefore I shall let it pass for what it is worth. When God created Adam he breathed into him (Adam) the breath of life, and he (Adam) became a living soul. Not an immortal soul.

In conclusion I will say that the man that God created was physically, mentally, or intellectually but one man, (Adam) and this one man became a living soul.

Church Revenue.

BY J. H. MILLER, D. D. M. D.

In this age of doubtful expectants to augment a Nation's Revenue calling forth the well merited execration of the intelligent, and honest of all political shades, and religious complexion: What can and must be said of the most fashionable church in the land deriving its revenue from 762 whiskey saloons and 96 houses of prostitution. It is well known that some years since Trinity church New York, had a great number of 99 year leases expire, and thus acquired ownership of hundreds of buildings leased for dram shops, and houses of ill fame; it was publically announced at the time that on the church acquiring a title to this property, these evils should be abated. The *American Reformer* some two months since published the startling announcement, that this thing still exists. It then as the *Reformer* states, this state of things is a fact, such a church certainly should be held up to the public execration of all good people, as essentially a stronghold of satan—hell can boast no fouler fiend nor man deplore a fouler foe than such a church. Pious fashionable mockery, feasting and fattening on the price of ruined souls and the loathsome carcasses of defunct virtue, gloating in the blood of their slain—and yet insulting God and humanity by calling it Christianity is certainly a spectacle which might cause an angel to weep. Ingersolism is angelic piety compared with such damnable hypocricy. "How long, O Lord; how long."

The "Nosam" Critic Criticied.

BY W. L. SPANOGLE.

Nosam's soliloqny in the onstart in No. 29, I have no doubt photographs the thoughts of scores of readers of the EVANGELIST. His articles are to some, no doubt, edifying and instructive, yet they have been a succession of dark clouds and criticisms. But it is said, "There is not a cloud so dark but has its silver lining." We have been looking for the lining, and in No. 29 we got it beclouded with tobacco smoke, and besmeared with tobacco juice. Don't you think brother Nosam that it is wasting ammunition on dead ducks to hash and rehash this tobacco question? We admire your strong defense for the Gospel alone, but when you get on this tobacco question, aren't you a little "offish?" Will you be kind enough to prove to me by the Gospel of Christ, that a moderate use of tobacco is any more sinful than a moderate use of pork, coffee, teas or wine? Don't you think your reference to the tobacco user in No. 29, was an hyperbole? Have you never known a single, solitary professor of religion who used tobacco that was respected as a Christian? or is his character always as you say, beclouded and besmeared with tobacco smoke and tobacco juice?

In the dissertations of Nosam, we have been told just how to preach, and just how not to preach. Many of us cannot come up to the standard as prescribed by Nosam and yet do the very best we can, and finding ourselves so far below his standard we feel sometimes quite discouraged, and yet heartily congratulate our brother and all others who have attained to it. We hope some day to hear him preach, and that sermon we expect to find "*Parem non fert.*"

The tobacco question has been paraded through the papers until it has gotton stale, and people still buy it, pay for it, and use it. Hence we think it is only ammunition wasted on dead ducks.

Martinsburg, Pa.

Elbow Religion.

BY JOHN DUKE MCFADEN.

A great many church members lack elbow religion; they go to church but do not put enough religion in their elbows. They keep it tied up in a knot in their hearts when it ought to go into the elbow and finger joints. When they see strangers in church they should go and shake hands with them, and express pleasure at seeing them, and extend an invitation to come again. But instead of doing what they ought to do, they stand off as stiff as if they had no joints; just because they have not had a formal introduction. A lady once told me she attended a church for three years, and in all that time not a member of the church shook hands with her. She said she thought they were selfish and she made up her mind to go elsewhere. She was right, they were selfish. That church needed a manifestation of elbow religion, lacking it, they lost the presence of a good woman who craved sympathy.

Use your elbows and finger joints and do not be afraid to shake hands with strangers who visit your church. If they recognize you as a church by their presence, you should recognize them with a good religious grip and a word of encouragement. If church members were as polite as politicians, the membership of the church would soon be doubled. Why should they not be? Souls are at stake; every effort should be made to save them. When *you* see a stranger in church, or one who is not in the habit of attending church, go shake hands with that one. Such action on your part will help the church, as well as yourself and the individual.

Answer to Bro. Beer.

BY BIBLE STUDENT.

In No. 27, Bro. Beer portrays the correspondence of the EVANGELIST in encouraging colors, but does not seem satisfied at all with Bible Student's definition of man in a former number. He has no relish for simple twaddle; it does not satisfy his curiosity: he wants to know what life is. The Apostle James asks the same question, and tells us that it is a vapor that appeareth for a little time etc. Paul says, Godliness is profitable etc., having the promise of the life which now is, and that which is to come. Here Paul brings to view two lives; are they entities? Certainly not, for the second can not be the same as the first, or it would not be another, and this cannot, in any sense, be the man, present nor future. Bro. Beer asks, are the parts of man homogeneous? Yes; just as much so as was the dust from which he was made. Is the whole divisible into parts? No except in the sense of cutting a living member from the living body—*Soul* I think I have fully explained in my former article—Spirit is from the Hebrew *Suach*; the primary meaning is breath, and never means an entity. It is never represented as performing any moral action, when God breathed into his (Adam's) nostrils the breath of life, he became a living soul, a thinking being. But I think it seems a little foolish for a man of such limited attainments like myself, to try to tell a man like Bro. Beer what *ruach* means which is rendered Spirit, breath, wind, "cool of the evening hurricane etc., simply to gratify his curiosity?" The simple reason for writing my former article, on the nature of man, was this: I am tired of seeing so many anti scriptural expressions in the EVANGELIST like the following: "The white-robed Angel has entered the dwelling of Bro. so and so, and bore from their arms their darling babe, and thus another one is added to the heavenly host." etc.. Almost in every funeral notice we hear announced "another soul gone home to glory to swell the glad anthems of the blood-washed throng." Do we read such expressions in the Bible? Jeremiah Taylor clearly shows that the doctrine that souls go to heaven at death, was not known to the primitive church, but was introduced at a late day by the Catholics. "It is" says he, "a plain recession from antiquity which was determined by the council of Florence (1492) "that the souls of the saints are received immediately into heaven, and clearly behold God himself, three in One." I think the above will suffice for the present. I would much rather talk face to face with Bro. Beer (my esteemed critic) I might ask him to answer his curious queries. I might also ask him whether he believed the soul to be the real man, and deathless; and it so, how man dies?

Nobility.

BY J. P. MARTIN.

Can we comprehend it? Where shall we look for it? Is it limited to the patrician? Is it the harbinger of halls and castles? We hope it is there and we know it is elsewhere. It is that principle that enables us to forget self in striving to do for others. It begins at the foot of the ladder and lends beauty to each stage until the top is reached, and then compels its posessor to stoop and help his fellow just below him. In the rural precincts it makes neighbors; breaks the monotony by interspersing gentility and good will. The farmer will be kind to his cattle as well as his family; the merchant as hone t to the ignorant as the wise. In the tented field it will cause the officer to respect the private and *vice versa*. It will remove unkindness to a fallen foe. In our legislative halls it will remove the animosities of partyism. It will raise the statesman above prejudice and selfishness and lead him away from fraud and deception. If we had more of it in the church we would have a better influence on the world, and better church members. Nobility humbles self and exalts others.

Praying About a Dance.

In some instances parents find themselves perplexed by the conduct of their children, whose course they sometimes cannot direct or control. Reproofs are not always effectual, and it is not easy to decide what to do in times of perplexity. One thing, however, is always safe, and that is to "take it to the Lord in prayer."

An aged Christian writes: One holiday one of my daughters had an invitation to a dance some eight miles from home. Dances are very frequent in this country, and my daughter, knowing that I was opposed to her going to such worldly amusements, did not let me know it until the day it was to take place. When I learned about it she was already on her way to where she was to be taken by a friend of hers and carried to the place where the ball was to be held.

"When I heard of it I left the house, went into the woods and prayed the Lord to have a hand in it, as I did not want my daughter to go to the ball, and especially so far awav, leaving her father, a poor invalid at home.

"The next day the news came to me that she was all dressed for the ball and waiting for her friend to come and take her there, but he sent word that he was suddenly taken ill and could not carry her, and so my prayer was answered."—R. P. W.

Example is the best teacher. Its silent persuasiveness reaches the heart by the most direct route.